

Research Article

## Islamic Features in the Literary Works of Kazi Nazrul Islam and Abbas Mahmud al-Aqqad: A Comparative Analysis

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### Abstract

Literature is one of the important artistic tools that has influential power to shape the thoughts of readers, consciously or subconsciously. Literary figures also choose different themes to compose their works. The Islamic feature is a vivid and aesthetic trend that captivates many readers. Kazi Nazrul Islam (1899-1976) and Abbas Mahmud al-Aqqad (1889-1964) are two prolific writers who have achieved lofty positions in the literary domain, both nationally and internationally. Kazi Nazrul Islam, the National Poet of Bangladesh, is widely applauded as an epoch-making rebel poet of Bangla literature, while Egyptian writer Abbas Mahmud al-Aqqad is a prominent figure in Arabic Literature. Both focused on Islamic features, including history, philosophy, politics, socio-economic issues, as well as individual and family matters in their literary works. This article aims to compare their contributions using Islamic features in literature. Additionally, it examines how they depict Islamic features in various forms such as prose, poetry, novels, drama, and short stories. The article follows established analytical, historical, and comparative research methodologies by quoting examples and extracting samples from the literary works of these eminent figures. This research will contribute to enriching Arabic, Bengali, and world literatures.

**Keywords:** Islamic features, influenced, world literature, epoch-making rebel poet

### Introduction:

Abbas Mahmud al-Aqqad (1889-1964) is one of the most prominent prolific writers in the world. His is well-known as a multi-talented and self-educated person. Through his versatile talent, he was famous in the field of prose, poetry, journalism, history, philosophy, translation, criticism and intellectual domain. Though he had a little formal education, he was an important figure in 20<sup>th</sup> century among the prominent writers by his intellectual ability and modern thought. Despite his origin in Arab ambience, he has vast command on English and French. That was his sophisticated quality and it was very helpful to become a famous personality in the literary world. He composed more than hundred books about philosophy, religion, poetry, history, criticism, biography and auto- biography. Abbas Mahmud al-Aqqad has composed many books on Islamic features. Kazi Nazrul Islam is also one of the Talented writers in the world literary arena. His formal education was very little, but he acquired his

formal education by his extraordinary quality. His literary field was very much enriched. He composed many novels, drama, short story, poetry-based biography and so on. He also composed many writings about Islamic feature.

### **Background of the study**

Literature has a great impact in human society and Islamic literature is very much conducive for human society. It has covert and overt significance in human nature. It may in prose or poetry form or any other branch of literature. Both Aqqad and Nazrul are prolific writer, but they have huge contribution in literature. The culture of Egypt and Bangladesh are similar in many aspects. Both countries have gathered experienced from colonial ruling in exercise of literature is reflect it hugely. This article wants to touch it.

### **Objective of the Study**

The top-most purpose of the study is to create an ambience of quality with morality in society, state, particularly personal level. To popularize among the readers topic of Islamic literature. To generate a generation who will love the Islamic Literature and popularize a theme of Islamic literature in multi-cultural society.

### **Literature Review:**

The research is new authentic, and original in the field of Arabic Literature. Though much research has been completed in Arabic, but in English language the comparative research has not been conducted. This paper is newly added in the Islamic literature field comparing between two Litterateurs Poet Nazrul and Aqqad.

### **Methodology:**

This study has been carried out using the qualitative approach. Through collecting data from the literary works of litterateurs and processing of analytical method the research has presented. I have followed the descriptive and historical method to prepare the research. Several documents have already been analysed through following research method.

### **Life of Abbas Mahmud al-Aqqad**

Al- Aqqad was born on June 28,1889, in Aswan city and died on March 12,1964. He died in his home in Helipolis, a suburb of Cairo. (Al- Gabalawi:1971) The name of his father was Mahmud Ibrahim Mustafa al-Aqqad (d.1907) His father was an Amin al-Mahjuzat probably a kind of Archivist, in his remote Egyptian provincial town and gave his son a strict and religious education. (Sadik, 2020) The origin of his mother is Kurdish. In his early age he was admitted at primary school then secondary school. His formal education was completed in 1903 and did not continue more due to the poor conditions of his family at that time. By this time his strong personality, acute talent, good willing to reading and desire for acquiring knowledge was established. His learning was completed by himself, because he was ardent reader, serious meritorious and connected with many scholars and thinkers. At the age of fourteen he met with *Yaqub Shrroup* and astonished by his thoughts.

### **Life of Kazi Nazrul Islam:**

Kazi Nazrul Islam entered on the scene, bearing the flag of all things new. His arrival surprised Bangladesh, Surprised the Nation. He heralded a new section in social fabric of Bangal, in its literature, music and culture. Kazi Nazrul Islam was born on the eleventh day Jaishta of Bengali year 1306, corresponding to Tuesday, May 24, 1899. (Sufi Zulfiqar Haidar,1964) Nazrul's schooling was started at Churulia Pathshala then he spent four years at at maqtab and on 1909 passed the primary exam.Maulvi Kazi Fazle Ahammad, Teacher at Chrulia Maqtab. was proficient in Arabic and Fersi. Nazrul learned from him Farsi at the Maqtab.

## Islamic Literature

Generally, Literature means, "Piece of writing that are valued as works of art, especially novels, plays and poems" (Hornby, 2004) Literature emphasizes all human activities and human thoughts. Human thoughts are controlled by his vision, mission, daily activities and religion also. In this perspective, Islam is one of the divine religions in the world. It has great tradition and history. Islamic literature itself motivated by the religion of Islam. Islamic literature has played an important role to propagate of Islamic doctrine. (Hasan M. M., Islamic Literature: definition, nature, and scope, 2016) Islamic literature has another dimension from literature. The meaningful artistic expression of humankind, Life and the universe within the framework of Islamic notion. Many great personalities have composed their literary works on the basis of Islam notion. Abbas Mahmud al-Aqqad and national poet of Bangladesh Kazi Nazrul Islam used directly and indirectly the Islamic feature in their literature.

## Literary Works of Al- Aqqad

Generally, Aqqad was an ardent reader and prolific writer. So, his collection is vast. When we look into about Abbas Mahmoud al- Aqqad's literary works profoundly, we may possibly discover more than hundred books originally written by him. Al-Aqqad finished most of the times in reading books and academic activities and not paying attention as his family affairs demanded. Aqqad's works and compilation can be divided into three groups according to the subject. Firstly, collections of poems written by Aqqad. Secondly, Aqqad's works which were collected and compiled from his articles, speeches, talks, broadcast, at the frequent times; Thirdly Aqqad's books which were written under prescribed topics.

**His collection of Poems:** (يقظة الصباح) Morning awakening, (وهج الظهيرة) Noon glow, أصباح (Good Morning), (اشجان الليل) Night groans, (وحي الاربعين) Forty Revelation, Crown gift, (عابر سبيل) Passerby. (أعاصير مغرب) Western Hurricanes, (بعد الاعاصير) After Hurricanes, (ما بعد أبعد) Beyond Farther.

His only Novel is *Sara* (Sawqi, 2010)

## Islamic features in Aqqad's writings

The family lineage of Abbas Mahmud al-Aqqad was connected with the Prophet Muhammad (PBUH). In another source it is found that the lineage of Aqqad originated from the uncle of Prophet Muhammad (PBUH). (Sadik, 2020). Aqqad has mentioned in his Autobiography 'Ana I believe in Allah from the viewpoint of the family inheritance and my realization by long thought (Aqqad A. M., 2016) His Family background denoted that Aqqad has severe inclination towards Islamic Tradition and culture. "My origin from such family; Both my father and mother were devoted to religion they were accustomed to perform the duty of Islam. I have seen my father such a way after performing Fajr prayer without offering additional prayer and he told about his mother I have seen my mother she was accustomed to performing prayer and fasting and feeding the poor." (Aqqad A. M., 2016) His trust in Allah was very Much we can get the evidence from his poem.

O Allah we have given you Our souls: In this war and the first

O our Lord lost us once with peace in our remaining days (Aqqad A. M., 2013)

The books composed by Aqqad's directly related to Islamic topic such as,

1. الله ( Allah)
2. عبقرية محمد (Genies of Muhammad)
3. عبقرية الصديق ( Genies of Siddique)
4. عبقرية عمر ( Genies of Omar)
5. عبقرية الامام علي ( Genies of Ali)

6. عبقرية خالد (Genies of Khalid)
7. ذو النورين عثمان بن عفان (Dhu al –Nurayn Othman bin Affan)
8. المرأة في القرآن الكريم (Woman in the Holy Quran)
9. الانسان في القرآن الكريم ( Man in the Holy Quran)
10. ابو الانبياء الخليل إبراهيم ( The father of the Prophets Ibrahim)
11. الفلسفة القرآنية ( Quranic Philosophy)
12. عبقرية المسيح (The genius of Christ)

Some books of Aqqad`s comparative study of modern subjects like democracy, communism, human civilization where he evaluated these doctrines according to Islamic thought.

The following Books are mentioned as for example.

1. ما يقال عن الاسلام ( What is said about Islam)
2. حقائق الاسلام و اباطيل خصومه (The realities of Islam and the falsehood of its opponents)
3. التفكير فريضة اسلامية (Thinking is an Islamic duty)
4. الديمقراطية في الاسلام (Democracy in Islam)
5. الاسلام و الشيوعية (Islam and communism)
6. الاسلام و الحضارة الانسانية (Islam and Human Civilization)
7. الإسلام دعوة عالمية (Islam is a universal calling)

Abbas Mahmud al –Aqqad has discussed in his writings about many Islamic features. Abqariyat is one of the most important literary works. It is the innovative literary works of al-Aqqad in writing of Biography Literature. In the introduction of “The Genies of Muhammad” Aqqad mentioned the cause of writings the book “The book is not a new traditional biography of the prophet to be added to the existing, comprehensive Arabic and western literature on the topic..... Rather the is an appreciation of the genies of Muhammad (PBUH) in proportion to what humans owe him Muslims and non-Muslim, with the truth that instils love of the Prophet into peoples` hearts, both Muslims and non- Muslims.” In his Abqariyat series he innovated a new trend in writings of Biography.

In course of time Aqqad became an important figure like Abduh who has given shape Sayyid Qutb`s literary outlook and socio-political orientation which was a catalyst of intellectual ability.

In his book *حقائق الإسلام و أباطيل خصومته (The realities of Islam and falsehood of its opponents)* he answered the two questioned by opponents. Does religion really exist? Is religion necessary? In the Answer Aqqad said , The biggest suspicious that confront the skeptics`s minds are two: the suspicion of evil in the world, and the suspicion of Superstition in many religious belief, The bottom line of the belief is that they cannot reconcile the existence of evil in the world with belief in a powerful and perfect God. (al-Aqqad, The complete works of Islamic thought, 2022)

In “*Islam and Human Civilization*” book Aqqad Showed that Islam is a general human religion. Or Global religion as we say in the terminology of modern era, that addresses all nations, and does not differentiate between one nation and another by the difference of race, colour or language. In this book Aqqad portrayed the social, political, economic and philosophical thought of Islam. (Aqqad A. M., 2022)

In the book *Man in the Holy Qur`an*, Aqqad mentioned about the man. Man is the responsible creature, The first verse of the Holy Quran is about Knowledge, The first man of the creature means Adam was attributed by knowledge and distinguished him over all creatures. His all logic was supported by Qur`anic verses. (al-Aqqad, 2022)

**Women in the Holy Qur'an:** It is one of the Important composition of Abbas Mahmud al-Aqqad "The right and duties established by the book of Islam for women have corrected the mistakes of the ancient ages of nations and civilizations, and women have gained a status that they had never gained from previous civilization. The treatment that the Quran praises and recommends to believers, both man and women as the human treatment that is based on justice and benevolence. In this book, Aqqad mentioned Allah has mentioned in The Holy Quran Allah about two reaches: Man and Woman. Allah has equally treated man and women. But in all ages the matter of woman is depended on three issues: 1. Natural qualities 2. Rights and responsibilities of woman to family and society. 3. Manner and etiquette of woman most of them are related to tradition and culture.

**Abqariyat of al- Aqqad:** Abqariyat is one of the innovative literary genres of Abbas Mahmud al-Aqqad. Aqqad innovated in this series the biography literature with new dimension. He has chosen the composition of biography literature without following the traditional method. In this series, he has depicted the biography of Prophet Muhammad (PBUH) and his companions Abu Bakar (R), Umer (R.) and Ali (R.) and war hero of Islam Khalid bin Walid (R.)

**Evaluation of Abqariyat Muhammad:** Aqqad has talked about *Abqariyat Muhammad*. the book is not the explanation of Islam and not the answer or defence of Islam against of claims made by rivals of Islam. The book is the appreciation of Muhammad about genius of Muhammad because humans owe to him, Irrespective Muslim and non –Muslim. Aqqad also said the appreciating the greatness of a great personality is a holy duty in every place and time; for two reasons it is more dutiful in our time for two main reasons. Firstly, the world is much hungrier for reformers who can benefit both their own people and others: A reformer cannot deliver his thought upon his people he is being underestimated and neglected by his own people. Secondly Reformer should be acceptable and granted to all. In this book the writer mentioned why advent of Islam and Muhammad was very much compulsory, being dominated the world by two civilizations, The Roman Empire, The Persian empire. Because the world was waiting for a new world order and new reformer. He was Muhammad (PBUH). (al-Aqqad, 2016).

**Abqariyat of As- Saddik:** It's also one of the most important compositions of Aqqad. In this book Aqqad depicted the beautiful qualities of Abu Bakar Siddique. How he was elected the first caliph of Islam. How an excellent bondage has become cemented between prophetic family and Siddique family. What Abu Bakar has acquired the great qualities from Prophet Muhammad (PBUH). Aqqad also mentioned in this book it is not the traditional biography of Abu Bakar (R.). The salient feature of Abu Bakar`s life and his tenure of Khilafat. (al-Aqqad, 2016).

**Abqariyat of Umar:** In the preface of the book Aqqad has written about the compilation of *Abqariyat of Umer*. The book of mine is not a biography of Umar, Nor a history of his era. In the manner of the histories by which incidents and news are intended. (al-Aqqad, 2016)

**Abqariyat of Uthman :** The readers of these biographies know our destination towards which we are heading in writing them, and we do not like that anyone who followed them or tried most of them expects from their research other the ones we meant, so it does not concern us from them to narrate the incidents, nor to investigate the statement about the period of years, but it concerns us from the incident that happened to it. And from the period that we make clear that it is a means to one goal: which is to introduce the human soul in a state of greatness and genius or a state of nobility and comfort. (al-Aqqad, Collection of abqariyat of al-Islamiyat, 2016)

**Abqariyat of Ali:** From every aspect of human souls there is a meeting with the biography of Ali ibn Abu Talib, Human Society has great attention to Ali ibn Abu Talib (R.) because he was the Martyr and father of Martyr. The history of Ali and the of history of his children are in a long series of events. (al-Aqqad, Collection of Abqariyat Islamiyat, 2016)

**Abqariyat of Khalid bin Walid:** Khalid bin Walid is one of the most important personalities in the history of Islam. His strategy in the war field has brought triumph for the Muslim many times (al-Aqqad, 2016)

### **Kazi Nazrul's Literary Works:**

The National Poet of Kazi Nazrul Islam is one of the prolific writers. The Literary life of Kazi Nazrul Islam is very short which is only 23 years. He was sufferings from an unknown disease, someone guessed that he was losing his voice and memory by the slow poisoning by British Government. He has composed more than 4000 songs. (Hossain, 2000) His writings covered many areas such as poetry, Novel, Songs Short Play, Music Notation, Articles, Story. throughout his career

### **The Poetry of Nazrul:**

1. Agnibeena, 2. Dolon Chapa, 3. Bisher Bansh, 4. Bhangar Gaan, 5. Chittanama, 6. Chhaynaut, 7. Samayabadi, 8. Puber Hawa, 9. Jhinge Phul, 10. Sarbahara, 11. Phanimansha, 12. Sindhuhindol, 13. Sanchita, 14. Jinjir, 15. Chokrobak, 16. Sandhya, 17. Proloy Shikha, 18. Shaat Bhai Champa (Islam R. , 2014)

**Novel:** He has Composed three Novels also.

*Bandhonhara, Khuelika, Mrityukhudha*

### **Translation works of Kazi Nazrul Islam:**

Rubaiyat – e Hafiz, Kabya Ampara.

### **Articles of Kazi Nazrul Islam:**

Jugobani, Durdiner Jatri, Rudramangal, Dhumketu,

### **Islamic Features in Nazrul's Literary works:**

If we want to evaluate Nazrul's writing from the viewpoint of Islamic feature, we can start by the *Kabaya Ampara*. of Nazrul. The Holy Quran is the divine book of Islam and its translation in prose format is very important and gigantic task. But Nazrul has translated it by poetic format. It is the proof of his vast knowledge about Islam and language of The Holy Quran with devotion to religion. In the introduction of *Kabya Ampara* Nazrul has said, "The greatest achievement of my Life was to Translate the holy Quran into Bengali Verse." The motto, Jewel and treasure of Islam is filled with the Jewels of The Quran. The key to the Jewels is Arabic Language. We - Bangali Musulman – just move about it with blind devotion. That manjusha is full of jewels, if people are more qualified than me translating this Qur'an, Hadith, Fiqah, etc, into Bengali language, then they will achieve immense welfare for the Bengali Muslims as well as the World –Muslim Society. (Nazrul: 1933)

Nazrul's another important literary task is the book of poetry *Moru Bhaskar* (desert Sculpture) it was composed about the Biography of Muhammad (PBUH) it contains 18 poems in four cantos. It is the great achievement of Nazrul Islam that he depicted the life of Prophet Muhammad (PBUH) by poetic version. In 1951 it was first published. Nazrul has composed many literary works Using Islamic features , we have found his Islamic features through analysis of some anthology (Uddin, 2004)

## **Agnibina and Islam**

Out of the twelve poems in Agnibina, seven poems express the form of Muslims tradition. Though the ideology of Islam did not materialize in all the poems. Kheyaparar Tarani, Mohram, Qorbani, anwar, and Ranaveri, the embodiment of the inherent beauty of Islam and its heroism. In the above poems, Nazrul Islam has drawn the greatest form of sacrifice and bravery, self-sacrifice, self-respect, power and freedom that brightened the pages of Islamic history in strong language. A few examples of how he brought out the real Muslim, his true form and what Islam means in the craft of rhyme. (Ahmad, 2004)

## **Jingir and Islam**

In five of the sixteen poems of “Jinjeer” Nazrul gave shape of Islamic ideology. These five poems are Khaled, *Subha Ummid*, *Eid Mubarak*, *Amanullah*, and *Umar Farooq*.

In the poem *Khalid* Nazrul showed the glory of bravery and sacrifice. Through this poem Nazrul wanted to convey a message that without bravery and fearlessness freedom from oppression is impossible.

In the poem *Eid Mubarak* Nazrul portrayed the equity of Islam. He said in his poem,

Today the Islamic world is full of people.  
No big or Small –all people are equal.  
Some are not king- Subjects.

.....  
Someone’s eye in the water, someone bush will burn the lamp.  
Two people will have good luck, Millions will have bad luck,  
This is not the rule of Islam.

Nazrul Islam has proved that Islam is not the religion of Aristocracy, not the religion of discrimination, The caliphate is not the throne of proud but the responsibility to the subject. In the poem ‘*Umar Faruque*’ the poet has said, (Ahmad, 2004)

“Servant kissing on the hand  
Crying and said, “Umar, how do you order this?  
Sit comfortably on the Camel’s back, and the  
Caliph Umar will walk, Holdin the camel’s rope.  
Caliph laughed and said,  
You want to win and grow up, brother, you are such a fool.  
On the day of resurrection, Allah will say Umar Hey,  
Muslim world did not make you caliph for happiness.  
What answer will I give, how will I show my face,  
Brother I am your representative only, do not have the right to comport and happiness.  
To become a human being serve the people.  
Islam says all are equal, who is big and who is small.”

From this poem it is very clear that the caliph of the Muslim world, The leader of the believers Umar has established the vivid example that the responsibility of the Khalifa is to serve the people not to enjoy the happiness and comport. Nazrul has drawn the real character of Islam by composing such poem.

Nazrul’s famous poem uses both Islamic tune and melody to protest all that dehumanizes and injustices against human beings. The poet also used the glorious history of Islamic tradition to compose poems denouncing the British empire for a revival of that glory.

His voice also tuned the most devout Hamd and naat in praise of Allah and Prophet Muhammad. The poems ‘Kamal Pasha’, ‘Ronobheri’, ‘Bajichhe Damama’ and ‘Shat-el- Arab’ echo the Islamic influence over the world. (Zaman, 2022)

In the poem “Bajichhe Damam” the poet call upon the Muslim to the Battle to restore the lost magnificence of Islam. In the translation of the poem

“The war -drum is beating, tie your turbans and raise your heads high, O Muslims.

The flag flies from the broken fort. Prepare to build anew.

With Kalam on your lips and swords on your hands

And courage of Isalm in your breast”

Nazrul's literary dimensions are various. His familiarity is as poet, composer, musician, story writer, Playwright, novel writer, actor, journalist, and translator, Nazrul has a individual culture which nurture the Islamic spirit quietly. Nazrul's literature has a vivid characteristic which is vastly prominent that is freedom. His first poem is Mukti (freedom) published in *Bongio Muslim shahitto potrika*. The metaphoric meaning of the Mukti is struggle against the injustice. (Zaman, 2022)

Once upon a time someone sent a sketch of a boat and urged Nazrul to write a caption over the picture because it was printed in the magazine. Based on the picture Nazrul composed a poem entitled *Kheyaparar Toroni* which later became so famous. After publishing the poem in Muslim Bharat (Bhadra 1327) poet Mohitlal Majumdar was so enchanted and wrote a critical story in the Muslim Bharat. (Islam R. , 2014)

Another famous poem of Nazrul's, *Qurbani* (sacrifice) is the response of article by Deputy Magistrat Tariqul Alam who was terming the Qurbani as a sign of medieval barbarism. After reading this article, Nazrul's pen burst out in vehemence. Nazrul wrote: “**O it's not slaughter, its standing for the truth, a rising up of strength.**” (Islam R. , 2014)

### **A comparison between Nazrul and Aqqad:**

Aqqad is living and lasting teacher, his literature is science, and his science is literature. His logic is philosophy, and his philosophy is logic (Fakhury : 1971)

Kazi Nazrul Islam arose on the scene, carrying high the flag of all things new. His entrance amazed Bangladesh brightened the nation. He was a touch bearer in a new chapter in the social bond of Bangladesh, in its culture and music and literature (Rafiqul Islam :2013)

Both Nazrul and Aqqad were out of British Empire, but struggle against their Oppression and both had strong devotion to own religion, self-respect, freedom, humanity, and social justice. They were in contemporary literary age. Two of the most influential personalities in the twentieth century among their own boundaries and beyond. They have witnessed the world scenario in that time jointly and gathered the colonial experience of sweet and bitter simultaneously Though born in far off geographical locations, but choosing to almost identical ideals to appreciate the right to self – respect for their own people.

Aqqad was Arab origin his language and composition medium was Arabic for this reason he wrote directly about Islamic Issue from core point. In his subject Matter Islamic belief was very important. Nazrul also used feature of Islam directly and indirectly. Aqqad wrote the biography of Muhammad (PBUH) in innovative way, Nazrul also depicted the life of Muhammad by poetic version. In this case it is a mentionable similarity between them. The

literary works of Kazi Nazrul is less in comparison to Aqqad's literary works. Though life span of both personalities were almost equal, but the literary life of Nazrul is very short. Because Nazrul had been suffered from incurable disease more than three decades. Aqqad hugely used the title of books by Qur'anic words on the other hand Nazrul sometimes used the title secular version but his thoughts and summery were according to Islamic tradition. Both Aqqad and Nazrul were revolutionary figure. Nazrul called 'Rebal poet' and 'National poet' of Bangladesh. Aqqad has vast command on English and French and Arabic was his mother tongue. But Nazrul also acquired proficiency in Arabic language and used many words in his literary works. After writing the book of *Ibn Romie* Aqqad declared it is the picture of Life not the story of life which very much innovative way. Nazrul used Arabic *Mutaqarib Metre* in the verse of Bengalie poems, It new dimation of literary domain.

Both had political orientation and experience of jail life. In jail life Nazrul has given a statement which is well-known his story *Rajbondir Jobandi* (Deposition of a prisoner)

Literary horizon of Aqqad is much wider than Nazrul because he had been suffering for incurable disease. Nazrul influenced by Kamal Ataturk and Aqqad influenced by Thomas Carlyle.

Aqqad and Nazrul have very much concern about the humanity and their fight the colonial power and upholding Islamic values and they were social thinker. Self- Respect of humanity is the fundamental right of human being, without self-respect of humanity a stable society is unimaginable. (Hasan M. , 2023) Their literature have lots of elements about humanity, equality, social justice and philanthropic culture of Islam.

Fooding, Clothing, and sheltering are the basic human rights for human being .Islam has given prime attention to these rights. (Hasan M. , 2023) These two great personalities have depicted in there writings about the sufferings of mankind and described the solution according to the light of Islam

### **Findings:**

- Abbas Mahmud al-Aqqad and Kazi Nazrul Islam were prolific writer.
- They have glorified the Islamic tradition in their composition.
- Both have huge contribution in world literature.
- Aqqad and Nazrul had followed the ideological phenomena.
- There literature represent the Islamic Literature.
- Both writers are gigantic figure in Literary Field.
- Both of them have gathered Contemporary dominating Field. of literature.

### **Conclusion**

To sum up it can be said that both Nazrul and Aqqad were very popular and revolutionary figure in their age. In that time, the world was dominated by British rule, and many were oppressed by British rule and longed for freedom. By literature they stood beside the oppressed community. Their literature has been represented the two individual countries, but same tune and melody were in literature because both were the iconic figure of Islamic culture and civilization. A unique similarity was found, and Islamic features were dominated in the writings which is notable and attractive to the readers.

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